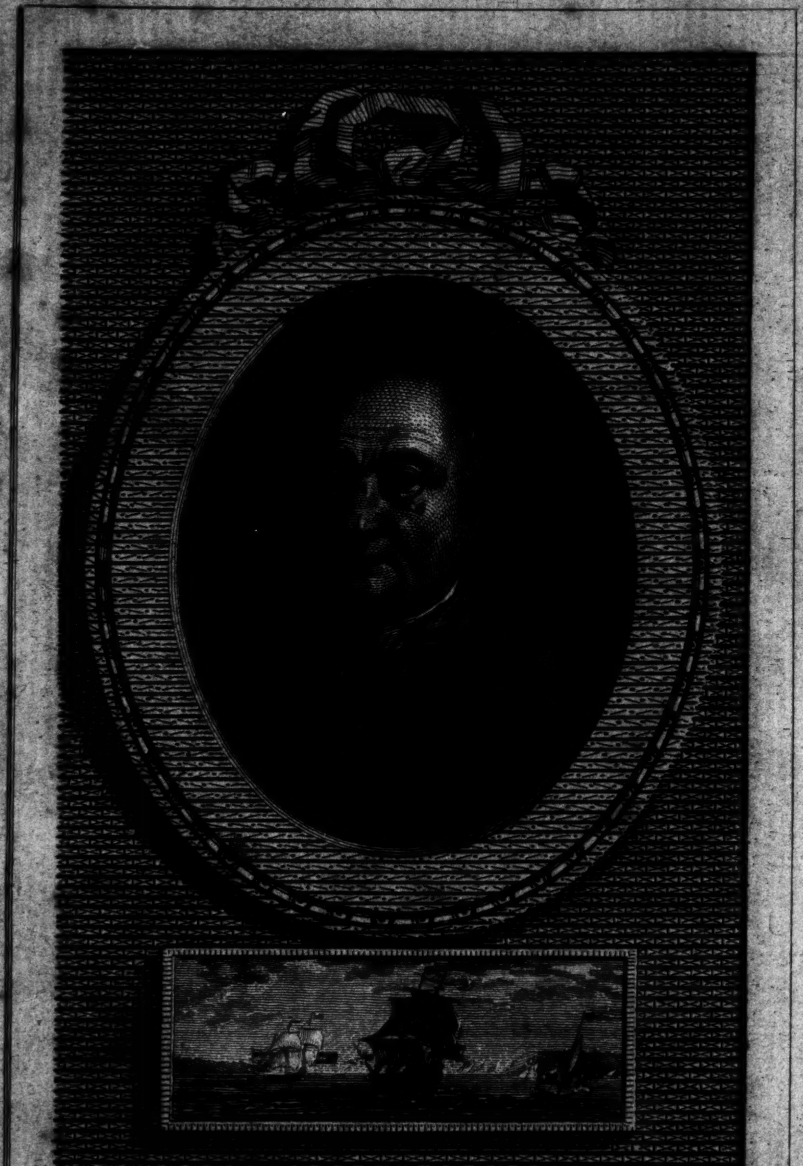

Opie pinx.　　Heath sculp.

Captn. JOHN GOODRIDGE, Aged 71

Late Commander of one of His Majesty's
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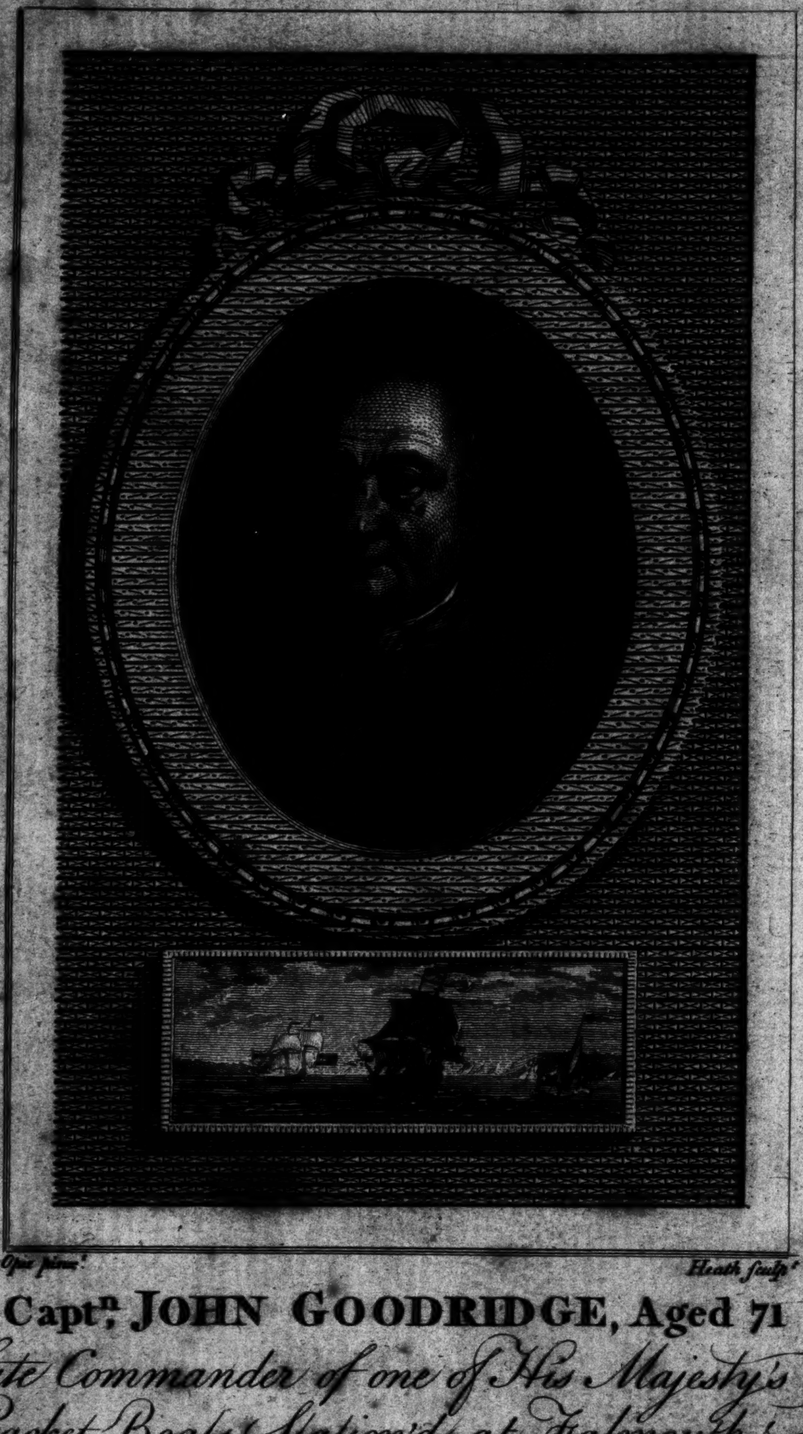

Opie pinx^{t} Heath sculp^{t}

Capt^{n}. JOHN GOODRIDGE, Aged 71

Late Commander of one of His Majesty's
Packet Boats Station'd at Falmouth.

THE
PHOENIX,
AN
ESSAY.

BEING AN
ATTEMPT TO PROVE FROM HISTORY
AND
ASTRONOMICAL CALCULATIONS,
THAT
THE COMET,
WHICH,
BY ITS APPROXIMATION TO OUR EARTH,
OCCASIONED THE CHANGE MADE
AT THE FALL AND AT THE DELUGE,
IS THE
REAL PHŒNIX OF THE ANCIENTS.

By JOHN GOODRIDGE. K

"The Worlds were framed by the Word of God."
HEB. xi. 3.
"By his Spirit he hath garniſhed the Heavens."
JOB. xvi. 13.
The Worlds are removed at the Will of God.

LONDON:
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M DCC LXXXI.

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78
BRITISH MUSEUM

DEDICATION.

AS many of my friends have inſiſted that a Dedication is neceſſary, I ſhall (though not very faſhionable) dedicate my book to the publick in general, for whom I firſt intended writing it, and to my contributors in particular, ſome of whom have ſubſcribed for ſeveral copies as may be ſeen by the catalogue; there are alſo many gentlemen and ladies who have intereſted themſelves in my behalf, by which means many names have been added to the liſt, which enables me to lay my work before the publick, for without their aſſiſtance, I ſhould not have committed it to the preſs: An expedient which affords me a much greater proſpect of having my wiſh accompliſhed; that of my work's exiſting till the next return of the Phœnix, for the more general it may be at that time, of the more benefit I hope it will prove to the then inhabitants. As it appears that I have extended my love and regard ſo far as to the laſt of Adam's race upon earth, it cannot I think with juſtice be thought I have leſs of either, for the preſent generation, or for all the ſons and daughters of Adam during the intermediate time. In peruſing my work, the readers will I hope find no improper advice, nor any thing in the leaſt militating againſt the chriſtian religion, but the contrary, as it proves, in my opinion, the power of that Being who has no equal; nevertheleſs I have met with ſome perſons who have charged me with denying the Scriptures, in making the days of creation ſo many years; and in pointing out the time of the conflagration: to the firſt I have replied, ſearch the Scriptures (for in them you have eternal life); and whoever will read the Old Teſtament with attention, will find that a day and a year is often mentioned, as ſignifying one and the ſame, which I think rather argues, that the ſix days of creation were ſo many years. And as to when the conflagration is to take place, I have not in the leaſt hinted either the day or month in which it may happen, nor have I attempted to confine the time to a ſingle year; but (unleſs it ſhould pleaſe God to alter the courſe of the Comet) I am confident it will happen ſome time in the year 2255 or 6. I ſhould therefore think it preſumptuous to point out the day; fully aſſured in the firſt place, that it is not in the power of man to determine it, as may be obſerved by reading the work; in the next place, our Saviour himſelf has declared that none knoweth the day but the Father. If I have been attacked by my acquaintance, what may I not expect from the ill-natured criticks, if ſuch there are? though when I tell them that my production is the labour of an old man worn out at ſea, he hopes they will not be ſevere with him. As I think and believe that my doctrine will not be much reliſhed in this age of politeneſs and diſſipation, and I am afraid in too many a want of religion, I nevertheleſs hope it will meet with encouragement from the well diſpoſed; I ſhall therefore beg leave to aſſure thoſe gentlemen and ladies, who from a principle of generoſity, have not only promoted my work by liberal ſubſcriptions, but have likewiſe aſſiſted me with their intereſt, that I have a due ſenſe of the obligation; to them then in particular, and my Subſcribers in general, I return my ſincere thanks, aſſuring them that I ſhall ever gratefully acknowledge (by a kind rememberance) their favours beſtowed on me.

And I moſt willingly ſubſcribe myſelf

Their devoted

And moſt obedient ſervant,

JOHN GOODRIDGE.

Fluſhing, 17*th February*, 1781.

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THE

PHOENIX.

MY deſign in the following Eſſay, is to ſhow that a Comet has been the cauſe of two grand cataſtrophes that have happened to this our Earth, for the puniſhment of its inhabitants, at the Fall and at the Deluge; which Comet (it is my intention to prove as far as I am able) is the real *Phœnix* of the ancients.

But, before I proceed, I think it will firſt be neceſſary to give ſome account of this our Solar Syſtem, from which (were it poſſible) ſome idea may be formed of the univerſe immenſe, which contains numberleſs Solar Syſtems, perhaps in extent equal to this of which we are a part; all which conſidered, muſt fill us with amazement, at the power of the Almighty Creator; who could form ſuch prodigious ſyſtems, replete with mighty Orbs, revolving regularly round their Suns as their centres. In ſhort, the more we contemplate his power, the more is our aſtoniſhment; and I think it is a convincing proof that finite beings cannot comprehend the infinite one.

In proceeding with the work, the whole is comprehended under ſeven heads:

The *Firſt* treats of the Solar Syſtem.

The *Second* of Comets in general.

The *Third* ſhows that the Heavenly Bodies move *in vacuo*.

The *Fourth*, that the ſix days of creation were equal to ſix years.

Fifthly, I ſhall endeavour to prove, that the Comet which occaſioned the Deluge is the real *Phœnix* of the ancients.

The *Sixth* gives reaſons why the *Phœnix*, at its next return into our regions, will occaſion the Conflagration preceding the Millenium.

And *Seventhly*, and laſtly, will be the deſtruction of this earth; ſo as to be ſwallowed up in that mighty body, the Sun, or be carried away into far diſtant regions from him, no more to be found amongſt the Planetary Chorus.

Firſt, then, the SUN, that glorious Luminary, the parent of light and heat to thoſe ſeveral bodies, which moving round him from Weſt to Eaſt in regular Orbits, and at ſtated periods, conſtitute that family of Planets denominated the Solar Syſtem: the Planets that are known, Aſtronomers have diſtinguiſhed by the names of Mercury, Venus, the Earth, Mars, Jupiter, and Saturn; to which the Moon is added, though only a companion to the Earth.

The Sun, an immenſe globe of fire, is placed near the common centre, or lower focus of the Orbits of all the Planets which compoſe our ſyſtem; his diameter is computed to be 763,000 miles; he turns round his own axis in 25 days ſix hours of our time, as is diſcovered by attending to the motion of ſpots on his ſurface, and by the attraction of the circumvolving Planets, he is agitated by a ſmall motion round the centre of gravity of the whole ſyſtem.

MERCURY, the neareſt Planet to the Sun, performs his revolution round him in 87 days and 23 hours of our time, which is therefore the length of his year; but no ſpots being ſeen on his ſurface, by reaſon of his being generally within the Sun's rays, his rotation on his axis is yet unknown to us. His diameter is computed at 2600 miles, and his diſtance from the Sun about 36 million of miles: the light and heat he receives muſt be above ſix times as great as our's; yet is the great heat of this Planet no ſufficient argument againſt his being inhabited; heat and cold are relative terms, and as our earth is inhabited, it is a concluſion, warranted by analogick reaſoning, that all other globes, which like our's revolve round the Sun, are alſo furniſhed with inhabitants: not our ſyſtem of Planets only, but the numberleſs Solar Syſtems; their circumvolving Planets likewiſe have their inhabitants, whoſe conſtitutions are ſuitably framed to the circumſtances of their ſituations.

The next Planet in order is VENUS, whoſe Diameter is 7906 miles, and her diſtance from the Sun is nearly 69 millions of miles. She goes round the Sun in 224 days 17 hours of our time; but as there is a difficulty in obſerving her ſpots, her day has been differently accounted for. Obſervers differ ſo much as from 24$\frac{1}{3}$ of our days to 14 hours of our time, which diſagreement muſt be owing to the great difficulty of making accurate obſervations from her ſpots. When Venus appears weſtward which compoſe our ſyſtem; his diameter is computed to be 763,000 miles; he turns round his own axis in 25 days ſix hours of our time, as is diſcovered by attending to the motion of ſpots on his ſurface, and by the attraction of the circumvolving Planets, he is agitated by a ſmall motion round the centre of gravity of the whole ſyſtem.

Mercury, the neareſt Planet to the Sun, performs his revolution round him in 87 days and 23 hours of our time, which is therefore the length of his year; but no ſpots being ſeen on his ſurface, by reaſon of his being generally within the Sun's rays, his rotation on his axis is yet unknown to us. His diameter is computed at 2600 miles, and his diſtance from the Sun about 36 million of miles: the light and heat he receives muſt be above ſix times as great as our's; yet is the great heat of this Planet no ſufficient argument againſt his being inhabited; heat and cold are relative terms, and as our earth is inhabited, it is a concluſion, warranted by analogick reaſoning, that all other globes, which like our's revolve round the Sun, are alſo furniſhed with inhabitants: not our ſyſtem of Planets only, but the numberleſs Solar Syſtems; their circumvolving Planets likewiſe have their inhabitants, whoſe conſtitutions are ſuitably framed to the circumſtances of their ſituations.

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The **Earth** which we inhabit, is the next beyond Venus in the ſyſtem, at the diſtance of 95 million of miles from the Sun, which it encircles in 365 days, 5 hours, 49 minutes, as meaſured by the time of its diurnal rotation round its own axis. The diameter of the Earth is 7970 miles, and by turning round its own axis, every twenty-four hours from weſt to eaſt, it cauſes to its inhabitants (who conceive it to be at reſt) an apparent motion of all the Heavenly Bodies from eaſt to weſt in the ſame ſpace of time: a deception which all the penetration of the ancient philoſophers could not enable them to correct;

which affords a ſtriking inſtance of the danger of truſting to appearances, and the evidence of our ſenſes. By its diurnal rotation, the inhabitants of the equatorial parts are rapidly carried 1042 miles every hour: and we in this latitude of 50-14 north, in a proportion of about 38 to 60; while the earth itſelf proceeds at the rate of 58000 miles, in the ſame ſpace of time on its annual paſſage round the Sun: this amazing motion, though 120 times ſwifter than that of a cannon ball, is much leſs than that of Mercury: and however this may ſtagger the belief of many not uſed to ſuch contemplations; if the Earth was ſuppoſed to be fixed, and all the Heavenly Bodies to move round it, as they ſeem to do, and as the ancients did, and many at this time, believe they do; principles muſt be admitted more ſhocking to probability in every point of view.

The Earth is accomodated with an attendant Planet or Satellite, called the Moon, which regards the Earth as a primary moving round it as the Earth does round the Sun: like the Earth, the Moon is a dark body, as all the Planets are, for the light they give is all borrowed from the Sun, by reflecting his rays: Her diameter is 2180 miles, and her diſtance from the Earth's centre 240,000 miles, revolving round it in 27 days, 7 hours, and 43 minutes, which is therefore the length of her day and night. When the Moon is between us and the Sun, ſhe diſappears, her dark ſide being then towards the Earth; and is then at her change: As ſhe proceeds onward, we begin to ſee her enlightened ſide, which we call the New Moon: this increaſes to our view as ſhe advances, until her enlightened face, being turned towards the Earth, ſhe appears then with a full illumined Orb, which we term the Full Moon: to inhabitants of the Moon, the Earth muſt appear the largeſt body in the Univerſe, ſerving her in the capacity of a Moon, thirteen times as large as ſhe appears to us; and when ſhe is in her firſt quarter to us, the Earth is in its third quarter to her, and ſo *vice verſa*.

The Planet MARS is next in order beyond the Earth: His diſtance from the Sun is computed to be nearly 145 millions of miles, and he goes round it in 686 days and 23 hour's of our time; which is therefore the length of his year: The time of his diurnal rotation exceeds our's by 40 minutes: His diameter is 4444 miles. The Sun appears but half as large to his inhabitants as to us, and his proportion of light and heat is but half of what we receive. This Planet, being but a fifth part as big as the Earth, if it is attended with any Moon, it muſt be very ſmall, as none yet has been diſcovered.

Jupiter, the largeſt of all the Planets, is ſtill higher in the Syſtem, being 493 million of miles diſtant from the Sun; he is full 1000 times as large as the Earth; his diameter 81 thouſand miles; he accompliſhes his annual period in 11 of our years, 314 days, 12 hours; and turns round his own axis in 9 hours, 56 minutes. Jupiter is ſometimes ſeen with ſome faint appearances ſurrounding him, which are called Belts; but as ſo many changes happen in them, ſometimes vaniſhing entirely; nothing with certainty can be determined of them. He is attended with four Satellites or Moons, ſome larger and ſome ſmaller than our Earth: And as all ſecondary Planets are known to revolve round their primaries, ſo does Jupiter's round him.

Saturn is the moſt remote of all the Planets hitherto diſcovered; his diſtance from the Sun is about 904 millions of miles; his diameter 67 thouſand miles;

he is near 600 times the ſize of our Earth; he performs his annual circuit in 29 of our years, 167 days, 5 hours: But having no ſpots in his body that are viſible to us, at this diſtance, the length of his day is unknown. He is attended with five Moons that revolve round him as their centre; beſides thoſe Moons, Saturn is attended with a ſingular Phænomena, being ſurrounded by a broad thin illuminated ring, about 21 thouſand miles diſtant from him, and about the ſame breadth; one half of this ring is enlightened for near 15 of our years together; that is, for one half of Saturn's revolution, for ſo long therefore will this ring be viſible and inviſible alternately. And what has been ſaid of Mercury in reſpect to his heat, may alſo be ſaid of Saturn; that his great cold is no obſtacle to his being inhabited.

N. B. As the Planets all move in Ellipſis, it is their mean diſtances that are mentioned: And as thoſe diſtances are calculated from the Tranſit of Venus over the Sun's diſk in the year 1761, they differ widely from all calculations made and adopted before that period: And although the real diſtances of the Planets from the Sun may not be perfectly exact, yet their comparative diſtances are certainly true.

Having now finiſhed my ſhort account of the Planets hitherto known *in this our Solar Syſtem, I propoſed,*

Secondly, to mention ſomething of Comets in general, before I proceed to the moſt remarkable one ever yet noted; and which has been already mentioned in the title page, and in page the firſt: Beſides this Comet we are viſited by many others; they all move in very different directions, and in very eccentrick Ellipſis, and return at different periods: Their number noted by Aſtronomers is 21; though I am apprehenſive they are more, and for the following reaſons: Being at ſea in the latter part of April or beginning of

May, in the year 1746, I ſaw a Comet cloſe to the two ſouthernmoſt Stars in the Little Bear, ſo near that an indifferent, perſon might have taken it for a Star belonging to it, had it not been for its tail, which did not appear to the naked eye, to be above eight or nine inches long; it had no viſible Atmoſphere, and did not appear bigger than a Star of the ſixth magnitude. It proving bad weather afterwards, I ſaw it no more. Afterwards being at ſea on a paſſage to New-York, in the month of September, between the years 1764 and 1766; (for upon the moſt diligent ſearch I could never find my Journals, where the foregoing, or the following Comets were noted in) being then in about 41 degrees North Latitude, and Longitude about 48 Weſt, I ſaw a Comet about nine o'clock in the evening; it was on the firſt part of the month; when I firſt obſerved it, it was in the W. N. W. and N. W. part of the Heavens, about 15 degrees to the ſouthward of the Pointers, or two ſouthernmoſt Stars in the Great Bear; and ſeemed to have about 50 degrees of altitude; it being bad weather, I never had but partial views of it, though at times I had a ſight of it for about fourteen nights, in which time it ſeemed to have travelled about 20 degrees of the Heavens. Its direction, as near as I could gueſs, for I had no helps (and if I had, the badneſs of the weather would have rendered them uſeleſs) was towards the S. W. It appeared to be about the ſize of a Star of the third magnitude, its atmoſphere hardly viſible; its tail, I thought rather bright, conſidering its diſtance; it was rather of the buſhy kind, and appeared to be almoſt three feet in length: As I never have in any Tables or otherwiſe, ſeen any accounts of the forementioned Comets (the firſt of which muſt have been at a very great diſtance) I am of opinion their number may exceed 21, three of which being calculated, are found to return at intervals of 75, 129, and 575 years; the firſt of which appeared laſt in 1758, conſequently may be expected to return in the year 1833. The ſecond's laſt appearance was in 1661, and will be again expected in the latter part of the year 1789, or the beginning of 1790. The third, and moſt remarkable one, made its laſt appearance in the year 1680. This Comet at its fartheſt receſs from the Sun, is about 11 thouſand 200 million of miles (as was obſerved by Sir Iſaac Newton and others) while its leaſt diſtance from the Sun's centre is about 490 thouſand miles; at this part of its orbit, in going round the Sun, its ſwiftneſs was found to be that of 880 thouſand miles in an hour. The amazing length that this Comet flieth off to in the univerſal ſpace, naturally ſuggeſts to our imagination the great diſtance between our Sun and the neareſt fixed Stars, whoſe attraction the Comet cannot reach to return periodically to the Sun; and hints to us, that the fixed Stars, ſhining by their own luſtre, are all Suns (each ſurrounded with its ſeveral ſyſtems of Planets, in all which are ſomething to praiſe God, probably in a more eminent degree, than is in the power of fallen man) the neareſt of which is reduced to one point of viſion. The near approach this Comet makes to the Sun is ſuch, as would vitrify any known ſubſtance that we are acquainted with; the heat of which, at its laſt appearance, was calculated by Sir Iſaac Newton, to exceed 2000 times that of red hot iron.

Comets always appear with a long tranſparent tail, extending from that ſide which is oppoſite the Sun, both in their deſcent and aſcent, the nature of which has given room for much controverſy; but from the circumſtances of their conſtant oppoſition to the Sun, it is not improbable that they may be their lucid Atmoſpheres; which although loſt in the Sun on the enlightened ſide, may nevertheleſs be viſible in their ſhadows.

To come now, in the *third* place, to ſhow, as propoſed, that all thoſe great and glorious bodies that fly through univerſal ſpace, move in a vacuum, or empty ſpace, where no matter is contained; as it ſeems moſt agreeable to reaſon and to Phœnomena. Accordingly we find that all mediums which we are not acquainted with, do retard the motion of all bodies, in proportion to the denſity of ſuch medium. As the Planets therefore proceed with ſuch uniform motions, it argues that the ſpace in which they move muſt be void of all ſenſible matter; this is further corroborated by obſerving the azure colour of the ſky; where there is no matter to reflect the rays of light (whatſoever thoſe rays by hypotheſis are ſuppoſed to be) they will paſs through all ſuch void ſpace, and leave it totally dark: Now, if the univerſal ſpace is ſuppoſed to be totally dark, ſuch darkneſs, ſeen through the enlightened atmoſphere that ſurrounds the earth, will neceſſarily be ſoftened into an azure blue, and this we experience to be the colour of the ſky, with this further evidence in favour of the poſition, that the darker and clearer the night, the Moon as well as the Sun being abſent, of the deeper colour do we find the ſky appear. I will add one reaſon more: The prodigious force of attraction beſtowed on thoſe mighty orbs that fly through the univerſe is ſuch, that all ſenſible matter, though indiviſible (immaterial matter, if I may uſe the expreſſion) will float in the upper atmoſphere.

I am now *(fourthly)* to ſhow, that the ſix days of creation were equal to ſix years, the better to ſhow what happened at the Fall, of which (as I have already ſaid) a Comet was the cauſe.

The account Moſes gives us of the creation is ſhort: Though it is certain from him, that this Earth was bringing into order (whatſoever change it might have undergone before) and was making fit to receive its new inhabitants, of which man was to be lord. We are likewiſe told by Moſes, Geneſis, chap. i. ver. 2. "that the Earth was without "form and void, and darkneſs was upon "the face of the deep (which, I think, "implies a perfect Chaos, a ſtate this "Earth was then in) and the Spirit of "God moved upon the face of the "waters." And in verſe 3. "God ſaid, "Let there be light; and there was "light." What follows to the end of the 5th verſe, ſhows it was the work of the firſt day; the firmament and diviſion of the waters was the work of the ſecond. The waters ſubſiding, the dry land appearing, God next cauſed the graſs, the herbs, and trees of all kinds to grow; all which was done on the third day, they all being neceſſary food for the land animals. The greater and leſſer lights and the Stars are particulariſed, which was the work of the fourth day. The production of the watery tribes and the fowls of the air (he tells us) was the appointment of the fifth day. The land animals were next brought forth, the graſs, the herbs, and the fruit of the earth being come to maturity; and when every thing was fit for the reception of man, the chief gueſt, God in a moſt miraculous manner formed, made, or created him; for ſpeaking in the plural, as if a conſultation was to be held, he ſaid, "Let us make man in "our own image: And God formed "man out of the duſt of the Earth" (as knowing the pride of man would be great, it was doubtleſs to humble that pride, he let him know of what coarſe materials he was made) "and he breathed "into his noſtrils the breath of life, and "man became a living ſoul." But Adam, the firſt created man, having no proper help-meet of which he complained: God in as peculiar a manner made woman out of man, and gave them this commandment: "Increaſe and multiply and replenish the earth." Here I muſt beg leave to make ſome remarks on the word replenish (in doing which I ſhall find it neceſſary to digreſs) does it not imply to fill up ſomething made empty, or place in the room of ſomething taken away, or deſtroyed? Does it not ſignify the ſame, as if it had been ſaid reſtock or repeople the Earth again: The ſame commandment was given to Noah, as ſoon as he came out of the Ark: as in the 9th chap. of Geneſis, verſe 1ſt where it cannot properly be taken in any other ſenſe, than to re-ſtock, or re-people the Earth anew.

The reaſon for my ſuggeſtion is this; in March, 1763, I brought a clergyman paſſenger from New-York to Falmouth, and having no other on board, he and

I ſpent many hours in converſation; he was a German by birth, and a miniſter of the Reformed Church, was well acquainted with moſt of the modern, and a perfect maſter of the dead languages. I well remember when converſing one day on religious ſubjects (which we frequently did) it turned in particular on the paſſage alluded to; he ſaid, that where the tranſlation had rendered it, as in the 1ſt chap. Geneſis and the 2d verſe: "And the Earth was without form and void:" it ſhould have been *became* void; the ſame word he added often occurred in the Hebrew language, of which he profeſſed himſelf a thorough judge, where it was always rendered *became* except in the place now quoted; indeed he went ſo far as to aſſert that Satan and his followers were the expelled, and that for their great crimes, and although it now remained a ſecret, he did not doubt but that it would one day be divulged

vulged.—In reply I told him, I could not contradict him, but added that though our Saviour in Scripture calls Satan "the Prince of this World;" I thought it implied his dominion over the unruly wills and paſſions of men, rather than his Expulſion; but ſtill he was fixed in his opinion, which, if juſt, the word certainly implied a prior inhabitant; and in that caſe it is as probable to have been Satan and his companions, as any other ſet of beings, they being ſo often mentioned in holy writ.

But to return—I am to prove, that, during the ſix days of Creation, a day and a year was the ſame (and it is very probable that the day of reſt was of the ſame length; for as the Creator had appointed the ſeventh day to be kept holy, I therefore think it would be charging God with a breach of his Sabbath, to ſuppoſe any work of his took place during that day: it is alſo reaſonable to think that Adam did not tranſgreſs until the beginning of the eighth day.) Now why a day and a year was the ſame is plain, from the Earth having no rotation round its own axis at that time; the only motion it then had, being its daily or annual courſe round the Sun, therefore it had one hemiſphere almoſt continually towards him. And Paradiſe with its ſurrounding country; where Adam with the firſt inhabitants were to be placed, was at or near the centre of the moſt illuminated hemiſphere; which had received the greateſt heat, in order to nouriſh the ſeeds in the Earth and in the waters, for the vegetables to ſpring and bring to life the creatures of all ſorts. Such productions have never happened ſince, but by generation only.

Moſes takes no notice of the length of the day during the ſix days of Creation; yet as to the beginning I think he is plain, when he ſays, "the "evening and the morning was the first day;" and ſo likewiſe of the reſt; for the morning then began in the Weſt, which has been our evening ever ſince the Fall; therefore ſince he is not particular enough on that head, I will attempt to prove it from other evidences; and although they will not be allowed divine, yet as thoſe ſages of antiquity were eminent for their great learning, and for the goodneſs of their lives, I hope their teſtimony will have ſome weight (if the diſtance of time be conſidered, the waſte it has made, with the havock of war, and other direful calamities, it is rather to be wondered that there can be any proofs brought, or traces left to examine). The firſt I ſhall mention is Empedocles, for the length of the day, whoſe words Plutarch quotes. He ſays, that "when mankind ſprang originally "out of the Earth, the length of the "day by reaſon of the ſlowneſs of the "Sun's motion was equal to ten of our "months." which is to be ſuppoſed was the time of the Sun's being above the horizon which has been generally allowed to be the length of the day; if to that we then add the great length of the then evenings and mornings with the twilights, thoſe who are acquainted with the motions of the heavenly Bodies will agree, that the nights were of very ſhort duration; for in the primitive ſtate, that is, during the ſix days of Creation, there was no Equator diſtinct from the Ecliptick; all motion was performed round the Axis of the latter, on its annual paſſage round the Sun; ſimilar to what the Moon does in her menſtrual round the Earth; with this difference only, the Moon has always one ſide turned towards the Earth; the Earth had one hemiſphere, that always pointed to one Plaga, or point in the heavens, oppoſite the Sun, when at its perihelion, if it had any (for it is generally thought it had none, its Orbit being truely circular) and about the centre of the hemiſphere that pointed to the Plaga, which had received the greateſt heat, was Paradiſe with its ſurrounding country, where Adam and the firſt inhabitants were placed, which by its greater heat was neceſſary for the production of every thing, both animate and inanimate. This will I hope be ſatisfactory, as to the length of the day during the ſix days of Creation; not but that God by his fiat could have ordered all things in an inſtant; yet (as a learned Divine * has obſerved on a like occaſion) man could not, for Adam had a great deal of work to do the latter part of the ſixth day; much more than could be done, had the paradiſaical day been no longer than the preſent. The next Author I ſhall quote is Plato; who when giving an account of the heavenly Bodies riſing in the

Weſt,

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* Biſhop Patrick.

Weſt, and ſetting in the Eaſt, in relating ſome ancient traditions, delivered by our firſt Parents, as he declares them to be, about the primitive ſtate of things, and what a mighty change was effected, by a moſt remarkable alteration in the heavenly motions, he ſays, "But I am "now about to ſpeak of the change made "in the riſing and the ſetting of the "Sun and the other Stars; namely "how they did formerly ſet in the "ſame place where they now riſe, and "roſe where they now ſet; and how "God changed their courſe for that "which they have at preſent; for "ſometimes God himſelf directs the "motions of the univerſe, and at other "times, after ſo many periodical motions "as he ſees fitting, he leaves it; whereupon it is, as it were, ſpontaneouſly "carried about by a motion contrary to "the former." And further he ſays, "This change ought to be accounted

“ the greateſt that any of the heavenly “ bodies undergo.”

I think the evidence of Empedocles for the length of the day, and that alſo given by Plato for the change made in the riſing and ſetting of the Sun, and all the heavenly bodies, are ſtrong proofs, that the ſix days of Creation were ſo many years. There are beſides many of the ancients that bear teſtimony to the revolutions of the celeſtial motions, whom I think it needleſs to enumerate; I ſhall therefore leave it to thoſe gentlemen that have time and opportunity to examine ancient hiſtory, where they will find matter ſufficient for conviction.

I have in my reading met with a very ancient Rabinical Revelation, where it is ſaid, that when Adam was expelled Paradiſe, God ſhowed him what was to happen until the end of the world, or until his poſterity was deſtroyed, whereupon he was filled with grief and aſtoniſhment at the evils they were to encounter, of which he had been the cauſe: but he was ſoothed with the promiſe of a Meſſiah, and when he was ſhown the beautiful ſoul of David he ſeemed pleaſed, until he was informed, that it would not remain amongſt men a year; he then prayed that 70 years might be taken from his own life, and added to that of David's. Accordingly we find from holy writ, that David lived threeſcore years and ten, and Adam nine hundred and thirty; for it is ſaid and believed that if Adam had remained perfect as he came out of the hands of his Creator, he was to have lived a thouſand years; at the end of which he was to have been tranſlated into a ſtate of eternal bliſs, without taſting of that bitter potion death.

Now ſuppoſing this ſtory founded on truth, which I am more apt to believe than diſcredit (though I am not capable of believing every tradition which the enthuſiaſm of man has attempted to impoſe on the world) it is very reaſonable to conclude that Adam was acquainted with prior as well as future events; for Chriſt who made him perfect and in his own image, muſt certainly have endowed him with larger faculties than any of his poſterity, whoſe underſtandings were, we will ſuppoſe, greatly impaired after the Fall; from which I think we may alſo conclude that Adam was acquainted who the prior inhabitants were, and with the crimes for which they were deſtroyed or expelled. This adds to the confirmation of Plato's traditions, though the ſtory of David was probably framed by the Jewiſh fathers in honour to their favourite King.

The cauſe then of the change as before mentioned was owing to the Earth's receiving a new motion at that time round its own axis from Weſt to Eaſt, and which taking place at Adam's tranſgreſſion, it is no wonder he was ſore afraid, expecting immediate death, as he had underſtood it (as the Earth muſt have been mightily convulſed and diſturbed, by the colliſion or near approach of a Comet at which we may ſuppoſe the very beaſts of the field trembled). Adam therefore hid himſelf from the preſence of the Lord God, but not meeting directly with what he ſo much dreaded, he and Eve, recovering from their fright, made themſelves coverings of fig leaves to conceal their nakedneſs, which they had diſcovered and were aſhamed of. We find too from Moſes, that the Lord made them coverings of ſkins to keep their bodies warm: I think that had there not been a mighty change made by the new motion the Earth had then received, which rendered both that and the Air much colder, Chriſt the Lord would hardly have made or directed them to make themſelves warm clothing of which they ſtood in no need before.

That the Earth did not move round its own Axis, until the Fall, is I think plain: but whether the rotation it received at that time was as oblique to its annual motion round the Sun, as it has been ever ſince, I will not pretend to determine, though I rather think not, becauſe Moſes in the 8th chap. of Geneſis and the laſt verſe, tells us that God ſaid to Noah; "While the Earth "remaineth, ſeed time and harveſt, "cold and heat, ſummer and winter, "day and night, ſhall not ceaſe." Now we find that the notice taken of the ſeaſons before is not in ſuch ſtrong terms; and, according to many of the Ancients, the Antediluvian days were more equal than the preſent, as was their year alſo, which conſiſted of 360 days; by that, and the greater purity of their Air, they account for the longevity of their lives, though I find it impoſſible to account for the obliquity of the Earth's annual motion, and the diurnal rotation which it received at the Fall, and which continued until the Deluge. It is now known for a certainty, that the preſent obliquity is 23 degrees and 30 minutes between both motions (and has ſo nearly continued the ſame ever ſince; that the very ſmall alteration it has undergone is not worth noting) for which reaſon the Sun is in the Northern Tropick in June, and in the Southern one in December, each being 23 degrees 30 minutes diſtant from the Equator, on which the Earth performs its diurnal rotation, making the above Angle twice in the year with the Ecliptick, on which the Earth performs its annual circuit round the Sun: the Firſt, beginning at the Vernal Equinox, or firſt point of Aries about the 21ſt of March; the Second, at the Autumnal, or firſt point of Libra, which happens nearly on the ſame day in the month of September; the two Angles making 47 degrees; ſo that all that portion of the Globe which is contained between the two Tropicks is denominated the Torrid-Zone; ſo called from the Sun's ſcorching heat; the Sun being vertical in ſome part or other of it continually. Again, for example; let it be obſerved, that if you put any circular body in motion, its rotation round its Axis will coincide with its progreſſive motion; and though the inequalities of the ground may throw it off (ſuppoſing it to be a Ball) from the direction given it by its firſt impelling force; ſtill let that alteration be ever ſo oblique from its firſt direction, the rotation round its Axis will ſtill agree with its altered progreſſive motion. This, it may be ſaid, will hold good, where any Globe or circular body has a ſolid baſis to move on; but would not were they like the Planets, or other more erratick Bodies, that fly off to ſuch prodigious diſtances after they become inviſible to our Eye: the Planets and Comets flying through empty ſpace, having no ſolid plain to move on, it may be readily allowed, that they move in their ſeveral orbits without any rotative motion; which the Moon is known to do as ſhe always ſhows the ſame Hemiſphere to our Earth; and ſince that is the caſe, we muſt ſeek for ſome other cauſe that gave the Earth a rotation round its Axis; for it had none before the Fall; which I think cannot be accounted for, but by the approximation, contract, or colliſion of a Comet, and that obliquely; for the Earth's rotation has no relation or agreement with its progreſſive motion round the Sun; therefore a Comet muſt have been the occaſion; if it be allowed that all bodies have no rotation on an Axis but from a ſecond cauſe; Venus, Mars, and Jupiter muſt have had their mutations as well as the Earth; their rotations muſt all have been in ſuch a manner, and from ſuch a cauſe as was the Earth's, and according to their ſeveral obliquities. The Planets are known to attract each other mutually, when they are in the ſame quarter of the Heavens; but they never approach one another near enough to occaſion any great changes.

Having giving my reaſons why the ſix days of Creation were ſo many years, that the heavenly Bodies during that time roſe in the Weſt and ſet in the Eaſt, and that upon man's tranſgreſſion the change took place; of which I believe a Comet was the cauſe; before I quit the ſubject entirely I ſhall endeavour to ſhow the probability there is of tracing the Comet from the Fall to the Deluge. Firſt, then, Adam and Eve, the once happy pair, having ſurvived the terrible ſhock given to the Earth at that time, were enabled to tell the mighty tale to their children and children's children for many generations, and no doubt (as Plato obſerves) but they did, conſequently would tell the cauſe alſo, as Adam muſt have ſeen the Comet at its approaching the Earth. At its next return he would certainly ſee it again when he would be about the five hundred and ſeventy fifth year of his age; not he only but likewiſe all the then inhabitants, for in the Antediluvian ſtate the air was pure, without wind or clouds, conſequently there could be no rain. And although Adam was dead at the ſecond return of the Comet, which would be about the 1150th year of the World, Noah, who was then living, and would be between the 30th and 40th year of his age, would with the then inhabitants ſee it in a more perfect manner than ever the poſtdiluvian can, our air being quite different from what it was before the Flood. Noah, from the purity of that air and the number of years he had lived, muſt have a better aſtronomer than ever the Poſtdiluvians can be; and not only Noah, but the inhabitants in general muſt have been men of greater talents than any of the preſent Age will ever be, knew more of Arts and Sciences, and doubtleſs the Art of writing was known amongſt them (though perhaps hieroglyphical) yet I am of opinion that they were acquainted with letters, probably not the ſame as were in a few ages afterwards made uſe of by the Poſtdiluvians; this indeed is deviating very much from the general received opinion, that Moſes was the firſt Pentrian, which however I cannot be perſuaded of, although there are no traces left whereby to determine.

We find Noah foretold the Flood 120 years before it happened; probably from his own knowledge of the heavenly Bodies; but the effects it would have upon the Earth, if he did not receive it from Adam, he muſt have known from God, who, we find, ordered him to prepare an Ark for the preſervation of himſelf and family, and of all creatures both clean and unclean: As Noah and his family would ſee the Comet before they entered the Ark, they would of courſe make it known to their poſterity after the Flood, and alſo what was the cauſe. I have before ſaid that the Comet which occaſioned the change at the Fall would likewiſe occaſion the Deluge, which may be perhaps objected to by many becauſe the three periods between both æras do not exactly agree with the Chronology of that time: I think in the firſt place, that the Comet'speriods muſt have been ſhorter before the Deluge than they have been ſince; in the next place, I think it in no wiſe criminal to ſay, that Chronology before the Flood may bear a doubt as to its exactneſs; theſe two reaſons will I hope in ſome meaſure account for the difference between them.

At Noah's death, Abraham muſt have been near ſixty years old. He certainly muſt have had from Noah, his ſons, or their immediate deſcendents a full account of the Deluge, and what under God was the cauſe. And if not an hiſtorical, at leaſt a traditional account of the World from the Fall to the Flood. Abraham would not be the only perſon acquainted with it, but all thoſe who lived at that time, who were as well as he capable of handing it down to their poſterity. But ſoon after the death of the Patriarch, his deſcendents in Egypt, the Iſraelites, were held in cruel bondage (ever the parent of Ignorance) whereby they loſt all knowledge, and would for ever have been loſt themſelves, had not God, in a miraculous manner, preſerved Moſes by Pharoah's Daughter, who was afterwards brought up in her father's Court, where he acquired all the learning of the Egyptians, at that time the moſt learned of all nations on Earth. Thus prepared he became a proper inſtrument in the hand of God, to be a ruler and of his people out of Egypt, and out of bondage. But though Moſes was learned himſelf, the Iſraelites were ignorant and ſtubborn, for which reaſon they gave him full employment.

Moſes gives but a ſhort account of the Deluge. He ſays, that for the ſins of mankind God brought a mighty flood upon the Earth, that "the gates of "heaven were opened" (alluding I ſuppoſe to the forty days rain) "and the "fountains of the great deep were "broken." But as his account of it is contained in the 7th Chap. of Geneſis, from the 27th verſe to the end, I beg leave to refer the Reader to it.

But although Moſes takes no notice of what was the immediate cauſe of the Deluge, there are many paſſages in Ancient Hiſtory to be found, which declare that a Comet did paſs by at that time and was the cauſe. I ſhall mention a few authors, the firſt of whom is Plato, who (ſpeaking of the Deluge) aſſigns a

Comet as the cauſe; the next is Pliny, who in all probability had it from the Egyptian records (from whence I believe moſt of our information of what happened in the primitive ſtate of the World came; of which I ſhall make more mention hereafter) he does not only ſpeak of a Comet's paſſing by at the time, but alſo mentions the direful effects it had upon the World. Mr. Whiſton ſays that Hevelius in his Cometographia, bears teſtimony of ſeveral ancient authors who ſpeak of the direful effects of a Comet that appeared in the reign of Typhon, that is at the Deluge, or immediately before it; nay, he ſays further, that in ancient books and records there are accounts of a Comet's paſſing by at the Deluge. From my ſlender acquaintance with the dead languages, but more from want of time, I have not been able to trace this remarkable Comet from the Flood, the firſt account I have met with, ſince that time, is its appearance in the year 44 before Chriſt, the ſame year that Julius Cæſar was ſlain in the Senate: but its firſt return after the flood, according to its period, would be about the time Iſhmael died, or near thirteen years before the Death of Iſaac; its ſecond return would be about one thouſand one hundred and ninety eight years before the coming of Chriſt, or ſome little time before Jair judged Iſrael; its third period muſt have been in the reign of Joſiah over Iſrael; and its fourth return was, as I have taken notice, in the year 44 before Chriſt, which is the firſt time that I can give any hiſtorical account of it; yet I am fully perſuaded that its ſeveral returns happened about the times I have remarked, and were regiſtered by many, but loſt, or otherwiſe deſtroyed long ago. But, as before obſerved, in the year 44 before Chriſt, many bear teſtimony of its appearance, particularly Suetonius, Plutarch, and Pliny: the latter makes uſe of Auguſtus's own words as his voucher; "On

“ thoſe days (ſays Auguſtus) when I “ was exhibiting ſome games to the people, a Comet appeared for ſeven days “ together.” Perhaps dark and cloudy weather prevented its being longer ſeen or it might have been viſible both before and after the ſeven days though not noted by Auguſtus. “ It was a remarkable “ one, and viſible all the world over, the “ common people imagined that it ſignified the reception of the Soul of “ Cæſar into the number of the immortal Gods, on which account the image “ of that Star was added to the Statue, “ repreſenting Cæſar's head, which we “ awhile after conſecrated in the Forum.” Probably this was to feed his pride, as the Cæſars would have it believed that they ſprang from the Gods.

I ſhall trace this Comet no farther at preſent but proceed,

Fifthly, to prove, that the Comet is that ſo much celebrated emblem of An-

Antiquity (perhaps of the reſurrection alſo) the *Phœnix*.

The *Phœnix* is moſt certainly an Egyptian hieroglyphical repreſentation of the Comet.

Now as Egypt was one of the firſt and a ſettled monarchy, at the time that Abraham went thither, which was about the hundred and thirty fifth year of his Age (for though we have no account of the Learning of the Egyptians at that time, yet we have of their Juſtice, from the King's behaviour towards Abraham and his wife) to me it would appear abſurd to think that they were not at that period more learned than ever they were after, parcularly after they had fallen into the groſſeſt Idolatry, when they not only worſhipped things animate but things inanimate. And, as I have ſaid before, that Abraham was about ſixty years of age at the death of Noah, if to that we add ſeventy five years, which was the time of his being in Egypt, many of the Egyptians then living muſt have been converſant with

Noah and his ſons, as well as Abraham had been, for which reaſon we way ſuppoſe that not only the Deluge but every remarkable event that had happened in the Antediluvian and Primitive ſtate of the world was tranſmitted down by that family, and retained by the Egyptians, and for ages after the period above mentioned. Amongſt the many things delivered by Noah, I believe the *Phœnix* to be one; which as well as moſt of thoſe he left was in hieroglyphicks, a figure which the Egyptians retained longer than any other people. The *Phœnix*, according to their account, is a Bird that once in nearly 600 years goes down to the Altar of the Sun, is there burnt to aſhes, out of which a young one ſprings and flieth off (a very improbable ſtory). There is another ſtory told of this bird, which comes from the Arabians, the deſcendents of Iſhmael; they ſay, that this Rara Avis, the *Phœnix*, once in five or ſix hundred years, comes into Arabia, in which country it buildeth its neſt, with ſpices and perfumes, ſetting itſelf therein, till by the great heat of the Sun the neſt taketh fire and is burnt with the Phœnix, out of the Aſhes of which a young one ariſes and immediately flieth off. This ſtory ſo differently related is rather a worſe account than that given of it by the Egyptians. It is alſo probable that the Chaldeans, and moſt, if not all the primitive tribes and nations that were the more immediate deſcendents of Noah and his ſons, had the knowledge of the *Phœnix*; which, owing to the diſtance of time, place, and different languages, was differently related, and at laſt by war or other direful calamities was entirely loſt; and I muſt allow that the ſtory, as handed down to us, has more the appearance of fiction than of one founded on facts; therefore I ſhall attempt to prove, in the beſt manner I can, that the Comet, whoſe laſt appearance was in 1680, is *the real Phœnix of the Ancients.*

The *Phœnix* is ſaid to be a bird about the ſize of an Eagle, and not much unlike one; that it returns once in nearly ſix hundred years, goes down to the Altar of the Sun, is there burnt, and a young one ſprings out of its Aſhesand flieth off again. Now I will ſuppoſe the *Phœnix* to be a bird much like an Eagle: I will further ſuppoſe it to be one thouſand times as big, and that it ſhould fly before you in full view, on its paſſage down to the Sun: how far would it be poſſible to follow it with the naked eye?—nay even aſſiſted with the beſt glaſſes? Aſſuredly not far—but let us view the Comet in the ſame light, it will then plainly appear, that this Comet and the *Phœnix* of the Ancients are one and the ſame.

The Comet's periods, one with another, are upon an Average about 575 years: this certainly agrees with the return of the *Phœnix*, which is ſaid to be about 600 years: Secondly, the Comet's flight and quick paſſage through the heavens:

Thirdly, its tail, both which are common to birds in general: Laſtly, the Comet's going down to the Sun, where, by the violence of the Sun's heat, it is terribly burnt, and when it returns, in flying off again, it is then called the young *Phœnix*; and let it be further obſerved, that the Comet is of ſuch a magnitude, that it can be eaſily followed with the naked Eye (if the heavens are free from clouds or miſts) either in its deſcent to, or aſſent from the Sun, all which duely conſidered, proves, I think beyond a doubt, that this Comet, and this only, is what has been called the *Phœnix*.

I am now to go back again to the year 44 before Chriſt; which, as I have before ſaid, is the firſt time I could give any account of the Comet's appearance ſince the Deluge; now its next expected return would be about the year 531 or 532; that it did appear again at that time Lubienietz gives an account of in his catalogue of Comets, and Zonarus, the original hiſto-

rian, ſays that in the 5th year of the Emperor Juſtinian, A. D. 53½ a Comet appeared of that ſort which is called Lampadias, and continued to ſhine for twenty days together; it ſent its bright tail upwards; which words exactly agree with this Comet. The next period when it would be expected was A. D. 1106, at which time hiſtorians are full of it: eſpecially Hevelius and Lubieneitz, their accounts of which being collective I will relate ſome in their own words. “ A. D. 1106,
“ we ſaw a Comet of wonderful brightneſs,
“ from the firſt week in Lent till
“ the paſſion of our Lord. An extraordinary
“ ſtar ſeen to ſhine this year on Friday
“ in the evening Southward and Weſtward
“ and appeared bright for twenty five
“ days together.”—“ A. D, 1106, in the
“ month of February, two days after the
“ new Moon, a great Comet appeared South
“ Weſtward.” “ A. D. 1106 a Comet
“ appeared like fire, almoſt all the month
“ of February.”—“A. D. 1106, a dreadful

"Comet appeared from the firſt week "in Lent, till the vigil of Palm-Sunday. "Same year the Emperor Henry the "Fourth died."

The laſt time of this Comet's appearance was in the year 1680, when it was obſerved by many, eſpecially by three famous Aſtronomers of our own Country, Sir Iſaac Newton and the Doctors Halley and Flamſtead. Dr. Halley has theſe remarks: "No "Comet (ſays he) has hitherto threatened the Earth with a nearer appulſe "than that of 1680, for I find by "calculation that on Nov. 11th at 1 hour "6 minutes after noon, the Comet was "not above a Semidiameter of the Sun "to the northward of the way of the "Earth, at which time had the Earth "been in that part of its Orbit, the "Comet I think would have had a "parallax equal to that of the Moon:" "The former obſervations (ſaid he) "are ſuppoſed to be ſpoken to Aſtronomers;

“ mers; but what might have been
“ the conſequence of ſo near an appulſe,
“ or of a contact, or laſtly of a Colliſion
“ of thoſe celeſtial bodies (which are
“ none of them impoſſible) I leave to
“ Philoſophers to diſcuſs.”

Since then this Comet has been ſeen three times ſince the year 44 before Chriſt; and has been always noted for the remarkable brightneſs and ſplendour of its tail, its poſition in the heavens being always nearly the ſame when in its deſcent and aſcent, its nodes are ſtill ſo near the Earth's Orbit, that it is agreed by all thoſe who have examined, and are acquainted, with the heavenly motions, to be the only Comet yet known that could have been the cauſe of ſuch mighty changes as happened to this Earth at the Fall and at the Deluge.

Dr. Halley and others have obſerved, that the Cometary Orbits are moſt eaſily diſturbed by the occaſional nearneſs of their Comets to all other bodies, and eſpecially the Comet here ſpoken of, as it approacheth nearer to, and flieth farther off, from the Sun, than any other; for which reaſon it is rather to be wondered that ſo little difference has happened in its periods as we find.

The firſt four periods from the Deluge will be found rather more than 576 years; which Mr. Whiſton has calculated with great exactneſs; for he makes the Comet to paſs by the Earth the very day (according to Moſes) that Noah entered into the Ark. The firſt two periods, from the year 44 before Chriſt to the year 1106 after Chriſt, are about $574\frac{1}{4}$ of years each; and from February or March 1106, to the ſame months, $168\frac{0}{1}$, when this Comet was in about the ſame poſition again, or in the ſame part of its Orbit, theſe are as nearly as poſſible 575 years; when the Comet's periods hereafter are better aſcertained, and Cometick Aſtronomy better underſtood, it may perhaps appear, that many of the Comets, which return into theſe regions in a much ſhorter time, will differ more than the periods of the Comet of 1780. From what I have now ſaid, I think it a ſufficient argument for ſuppoſing, that the Comet's return was much ſhorter before than ſince the Deluge, and I think the ſame will hold good when I come to treat of its periods during the Millenium.

Let it therefore be obſerved, that when the Comet paſſed by the Earth at the Deluge, it approached ſo near it that it did not only alter the Earth's Orbit by the Earth's moving in a longer Ellipſis, which afterwards lengthened its year (as I ſhall ſhow preſently) but it occaſioned mighty convulſions, by attracting it in ſuch a manner, as to draw it from a Globe (its real form) to an Egg, or elliptical form, during the time of its greateſt attraction; which I think Mr.

Whiſton fixes to have been at or near the borders of China, where it would be acted upon with more violence, which as I have obſerved drew it to the form of an Egg, and ſeparated the old world from the new, occaſioning the two great Chaſms which afterwards became receptacles for the acquired waters, denominated long ſince the Great Atlantick, Pacifick, or Great South-Sea: for during the greateſt attraction the Earth, by being looſened and its parts rent, would cauſe the internal waters to burſt forth, as they would yield more readily to the attractive force than the ſolid parts; which waters uniting with thoſe that fell in ſuch prodigious torrents for forty days were capable of covering the higheſt hills fifteen cubits. At the ſame time we muſt conclude that the Comet (which by ſome is allowed to be ten times as big as the Moon) muſt have been affected in a proportionate degree, or nearly ſo, ſome allowance being made for the greater velocity of the Comet; for which reaſon during that ſpace I think its orbit and period muſt have been conſiderably altered. I am now

Sixthly, to ſhow, why the Comet at its next return will occaſion the conflagration, the deſtruction of the then inhabitants, and commencement of the Millenium.

But firſt I would premiſe a few things: As the Comet preceding the Deluge had been mightily cooled in the extreme cold and far diſtant regions from the Sun; it being at that time going to its perihelium, and paſſing near the Earth; the earth at the ſame time paſſing through its Atmoſphere, and Tail, which was heterogeneous; would carry off with it a Cylinder of prodigious length, whoſe diameter would exceed 360 degrees, and which containing a great quantity of water muſt have cauſed the forty days rain mentioned by Moſes; the earthy particles which were mixed with the waters in its then rude ſtate (would ſubſide as the Comet had paſſed by and laid a new Strata, the Earth then beginning to recover its form, the foul chaotick matter drawn from its atmoſphere, filled the atmoſphere of our earth with noxious vapours, that made our air very unwholeſome, which ſoon reduced the life of man to its preſent ſtandard. The quantity of matter drawn from the Comet's atmoſphere was (according to Mr. Whiſton) chiefly the cauſe of the Earth's ſlower rotation on its Axis; for by his calculations 29½ of the Antediluvian days were equal to 30 of the preſent; and he further ſays, that the Comet's attracting the Earth at the ſame time altered its annual orbit into a more eccentrick Ellipſis, which was the cauſe of the year's being lengthened five days and upwards, which to me ſeems moſt reaſonable.

I think it will not bear a doubt but that Noah and his family knew well the length of the year before the flood, but were ignorant of the alteration made in the Poſt-diluvian year. He therefore, and his Sons, making uſe of the Antediluvian year (which was 360 days) their poſterity, following their example, were reconciled to an error they could not ſurmount. At laſt, by the ſeaſons altering ſo faſt, different nations followed different methods: ſome reckoned by the Sun, others by the Moon. The laſt of which methods prevails among the Turks, and moſt Eaſtern nations, to this day.

The Egyptians added five days to the end of their year; which days they called adventitious days, or days of Nothing. They thought that their Gods were on thoſe days, either ſleeping or taking their pleaſure, for which reaſon they ſpent them in feaſting, idleneſs, or wantonneſs. And, according to ſome of the Spaniſh hiſtorians, Cortes found a ſimilar cuſtom prevail amongſt the Mexicans when he conquered their country; who during thoſe days forbore their ſacrifices. Indeed I have never been able to diſcover that there was any regular account made of the year until the time of Julius Cæſar, when it was firſt regulated to any degree of exactneſs.

I have already ſaid, that at the Deluge the Comet was in its deſcent, or going to its Perihelium; which I did the better to elucidate my ſixth propoſition. I have now to obſerve, that at the Comet's next return to the Sun, where it will be terribly burnt, its atmoſphere all on fire, then in flying off to its Aphelia, and in paſſing by the Earth at the ſame time ſo very near, it will receive a violent ſhock by the Comet's near approach and great attraction, which in the Earth muſt occaſion mighty cracks and fiſures, by the parts moſt attracted endeavouring to fly off. The internal fires then breaking forth, and mixing with the fiery atmoſphere juſt drawn from this Comet, will certainly be cauſe ſufficient to deſtroy every living creature on the face of the Earth, and will produce the many ſigns and wonders ſo often mentioned in holy writ; which muſt inevitably fill with terrour the inhabitants on the moments preceding their diſſolution; previous to which time I have ſaid the Comet will be going to its Aphelia. Suppoſing then the Earth at the ſame time ſhould be going to its Perihelia; two bodies (though in oblique directions) moving with ſuch prodigious ſwiftneſs as they are known to fly with, muſt occaſion their approach to be almoſt inſtantaneous. But ſuppoſing the contrary; and that the earth as well as the Comet ſhould be going to its Aphelia; even in that caſe the Comet would approach the Earth ſo rapidly, as to occaſion the Conflagration to be very ſudden, the Comet's motion exceeding that of the Earth's almoſt to a degree of incredibility.

Our Saviour (ſpeaking of that day) ſays, it will come like a thief in the night; which I think implieth its ſuddenneſs. Again (he ſays) " Of that day none knoweth but the Father." He therefore bids us watch and pray, which is moſt aſſuredly the way to ſtand prepared for every event. What our Saviour has ſaid will convince the Chriſtian of the ſudden coming of that day without having recourſe to Aſtronomical calculations.

I have ſeveral times before mentioned, that the Comet's laſt appearance was in the year 1680; it was then going to its perihelia; if to that number we add 575, its average period, it will produce 2255, the latter part of which year, or the beginning of 2256, may be the time in which all the remains of Adam's race will fall in one general ruin.

For my own part, I am fully ſatisfied of the truth of my hypotheſis, namely, that the next return of the Comet will occaſion the ſo much expected Conflagration,

gration, expected I ſay—becauſe, from all the reſearches I have been able to make, it appears to have had its origin in the Antediluvian world, and that Noah for reaſons before mentioned brought the account out of the ark with him; yet notwithſtanding thoſe reaſons are ſatisfactory to me, I have not the preſumption to think they muſt be ſo to others, amongſt whom many may require ſuch proofs as muſt amount to demonſtration: for ſuch a taſk I profeſs myſelf incapable, being neither furniſhed with materials or poſſeſſed of abilities ſufficient. I will however bring to my aſſiſtance the Sacred Scriptures, wherein is mentioned in many places of the New Teſtament the deſtruction of the inhabitants of this earth by Fire. In the Old Teſtament likewiſe many of the prophets ſeem to point out a time for the coming of Chriſt's kingdom, as not far diſtant from the next return of the Comet; but as I am not able to give a proper explication of all the prophecies contained therein, relative to the Millenium, I leave it to the ſuperior talents of thoſe, whoſe more immediate buſineſs it is to interpret and explain the myſteries contained in holy writ.

To proceed: now the next return of the C met of 1680 may be expected about the year of Chriſt 2256, which, according to Chronology, will be in the year of the World 6259. There is a Tradition that this world is to continue 6000 years, at the end of which the Millenium will commence; indeed I do not think, that the exact number of ſix thouſand years is to be underſtood otherwiſe, than that at the end, or after the expiration of them, the mighty cataſtrophe will happen to this Earth and its then inhabitants; when the Juſt will be raiſed, and Chriſt's kingdom begin, (for it is a doubt with many whether the Unjuſt will then be raiſed, that is, thoſe who died in their Sins will have no ſhare in the firſt Reſurrection) an account of which I think is fully ſet forth in the twentieth chapter of the Revelations, to which I ſhall beg leave to refer the Reader and proceed to my

Seventh and laſt head: wherein I propoſe to ſhow that the Comet which occaſioned the foregoing cataſtrophy will be the cauſe of the general Conflagration and finiſhing of all things with reſpect to this Earth.

Let it therefore be obſerved, that the Comet's ſecond return, after the Conflagration, will amount to about 1150 years, if its periods are not greatly altered, for at the Deluge it is certain that the Earth's annual motion, or year, was lengthened, and for the ſame reaſon it is natural to think the Comet's periods were alſo, as it was going to its Perihelia. And as I am firmly perſuaded that when the Comet will occaſion the Conflagration, at the commencement of the Millenium, it will be going to its Aphelia, a contrary reaſon may be aſſigned for the probability of its periods being ſhortened, when it puts an end to Adam's race upon Earth. And what I have before obſerved as relating to the exact number of ſix thouſand years, may for the ſame reaſon be applicable to the Millenium, or the preciſe number of one thouſand years, ſuppoſing the Millenium took place immediately after the Conflagration, therefore I ſay that this Comet may, by the appointment of God, from the beginning, or ſince this world was framed, be the deſtruction of this Earth: for ſhould the Comet in its deſcent to the Sun hit againſt the Earth, the Earth being in its deſcent alſo, their motions and directions at the ſame time in ſuch relation one to the other that when united might go directly to the Sun, they both muſt inevitably be ſwallowed up for ever in that mighty body, which in all probability will be the caſe.

Sir Iſaac Newton and others were of opinion, that bodies have been often drawn to the Sun: the following reaſons will ſerve to illuſtrate this opinion. Firſt, that notwithſtanding the mighty waſte there muſt be of the Sun by its continual burning, yet there is not, nor ever have been, any obſerved, as his diameter doth not leſſen or his body diminiſh. The other reaſon is, that ſome dark ſpots at different times are ſeen on his ſurface, and not always in the ſame place, which they believe were bodies drawn to the Sun, by his great attraction becoming too powerful for the volocity of ſuch orbs; and deſigned by the Almighty Director to ſupply the waſte which ſuch a perpetual burning muſt occaſion; and not as ſome of the ancient Philoſophers fancied, that the Sun was a body of gold in Fuſion; they argued thus, that gold will remain in Fuſion without waſting.

As I have before obſerved that the Earth and the Comet were going to the Sun, I will now ſuppoſe the contrary, and that they ſhould be going to their Aphelia, in which, as before ſaid, ſhould the Comet hit againſt the Earth; it would in either caſe be carried away, and with a mighty noiſe, ſo as to be no more found amongſt its fellow Planets, and in this latter caſe would become a Comet. The Earth will likewiſe be removed from its preſent ſtation when the Conflagration ſhall happen, that precedes the Millenium: for we read there will be no night but a perpetual day.

I have now finiſhed all that I at firſt intended, I am neverthelefs reſolved to add the following by way of Illuſtration, with ſome further thoughts and remarks which ſince I began the foregoing is I think very neceſſary.

That the Sun is vaſtly bigger than any other Planet or Comet that we are acquainted with, I have before remarked; I ſhall now make it appear, that he is conſiderably larger than all the Planets were they joined together in one body; this I mean to demonſtrate, by adding their diameters together and reducing them into one ſum, by which will be ſhewn how much the Sun's diameter exceeds them all, and for ought we know could all the Comets' diameter's be alſo added to the Planets the Sun's even then might be found to exceed the whole. The diameters of the Planets are as follows.

	Miles	
Mercury	2600	The Sun's diameter
Venus	7906	is 763,000 miles
The Earth	7970	
The Moon	2180	
Mars	4444	
Jupiter	81,000	
Saturn	67,000	173,100
	173,100 proof	589,900

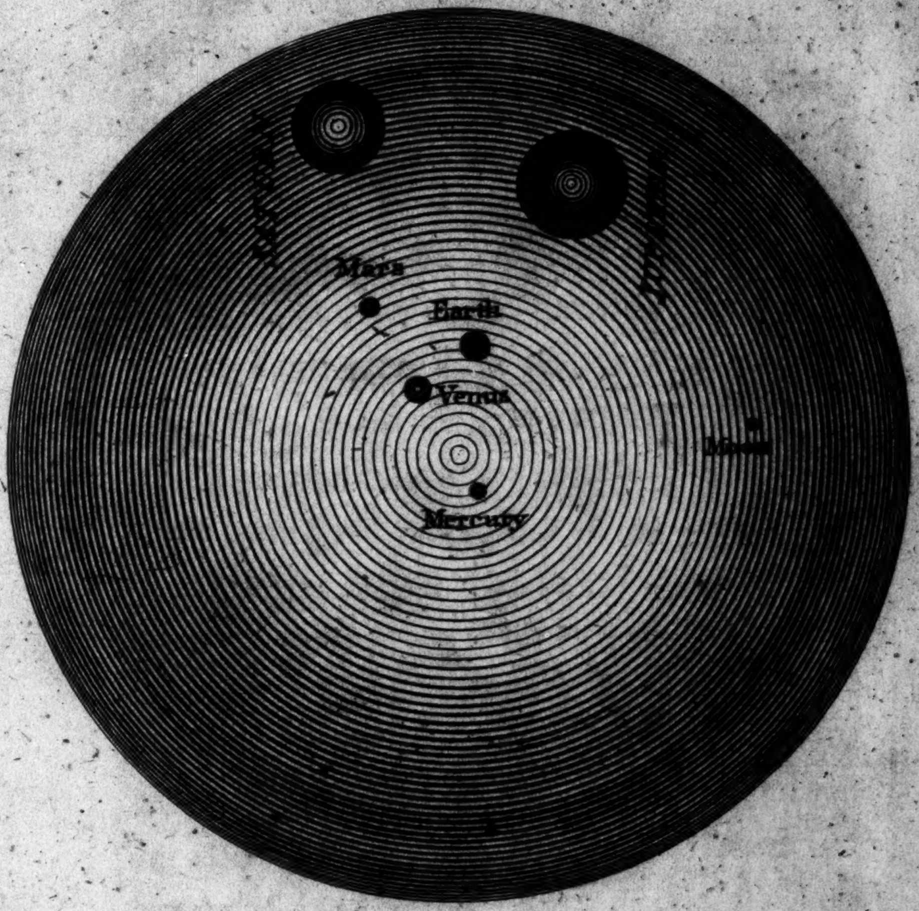
The foregoing ſketch will I think ſhow how ſmall the Planets are when compared to the Sun, which to make appear ſtill plainer I have added the following Plate, wherein the Planets are laid down in their juſt magnitude as near as poſſible on the Sun's diſk, whereby their diſproportion to the Sun, and their difference one to another, may be taken in at one view.

The Planets are laid down from the Sun's centre at the diſtances mentioned as follows, it being impoſſible to regard any of their real diſtances from the Sun or from one another, except the Moon's, whoſe is laid down at her juſt diſtance from the Earth's centre:

☿ or Mercury is	36000	miles diſtant from the Sun's centre
♀ or Venus is	65000	
⊖ or the Earth is	95000	
☽ or the Moon is	24000	miles diſtant from the Earth's centre
♂ or Mars is	14500	miles diſtant from the Sun's centre
♃ or Jupiter is	246500	
♄ or Saturn is	300000	

The Sun and Planets being now laid down in their juſt Proportions as exact as poſſible, ſo that by inſpection only their differences will be diſtinguiſhed; let it be obſerved, that the two ſuperior Planets, viz. Jupiter and Saturn, bear ſome proportion to the Sun, but the reſt hardly any at all. And although the Sun is ſuch a mighty body, what is he when compared to this our ſyſtem only: were it

THE SUN.



poſſible to remove ourſelves to the verge of it he would be reduced nearly to a mathematical point, or at moſt would not appear much above as big again as Sirius (one of the neareſt fixed ſtars) does to us now. But when compared to the myriads of ſolar ſyſtems he will bear no proportion at all: not ſo much as a drop in the Ocean: or according to the prophetick expreſſion as a duſt in a balance.

As to the Earth we inhabit, though in itſelf a mighty body, it will be found very ſmall when compared to the Sun only, as may be ſeen by referring to the Plate. Is it therefore reaſonable to think as the bulk of mankind have done and ſtill do, that all thoſe glorious Orbs contained in the boundleſs ſpace were framed and brought into order, during the ſix days of Creation, and deſigned only to ſparkle to us in our winter Evenings? The Sun we ſee and feel his influence: the Moon has her's alſo: as ſhe is abundantly nearer to us than any other body, being a companion to our Earth. Venus and Mars have ſome influence, but the reſt of the Planets from their great diſtances can have very little on our mundane affairs. But when we come to the fixed ſtars; myriads of them are removed to ſuch immenſe diſtances that they are not viſible to the naked eye, it cannot therefore be ſuppoſed that they have any influence at all throughout this whole ſyſtem. Sirius, as I have obſerved, is one of the neareſt, according to our beſt and moſt accurate obſervers of the celeſtial bodies; and is computed to be above 32-000-000-000-000-or bimillion of miles diſtant from our Sun.

Can it therefore with juſtice be thought that ſo wiſe a being, as God is, could act in ſuch a manner, as to make all thoſe glorious bodies, at the ſame time, and for the accommodation of man only, Man, the meaneſt perhaps of all created beings, who hopes for immortality, being reduced to ſuch a ſtate by the Fall? I muſt confeſs I cannot think ſo: We ſhould certainly accuſe that Prince of great folly, who ſhould build a grand and ſuperb palace for the reception of one of his moſt menial ſervants, and at the ſame time erect a miſerable hovel for himſelf to dwell in; yet, notwithſtanding, we can attribute any thing to God be it ever ſo abſurd. True it is, that the celeſtial bodies are placed in ſuch beautiful order that they appear like ſo many precious gems in a rich Canopy: ſuch an one as none but an Almighty Architect could produce and preſent to our view: a workmanſhip of ſuch beauty and magnitude that it is with wonder and amazement we behold and contemplate them; which is indeed the only benefit we are like to receive from them in our preſent ſtate. Let us not therefore think ſo meanly of the Almighty, but aſcribe to him all Wiſdom: believing that his creative power and all other his attributes were from all beginning (a time we know not) is now, and will for ever continue immutably the ſame. To him then be allowed what is moſt juſtly his due; all power, and glory, might, majeſty, and dominion, now and for ever,

AMEN!

FINIS.

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